

THE
GREAT NATIONAL
PRESENTED BY
M^o G F WILKINSON
OF UNBRIDGE WELLS
TREE OF THE
JOSHUA WILSON
1876
A Sacramental Discourse,
SHEWING

A Chri-
stians { Privilege, in approaching to God in Or-
dinances.
Duty, in his Sacramental approaches.
Danger, if he do not sanctifie God in
them,

By that Reverend and faithfull Minister of
Jesus Christ, Dr. Sam. Bolton, late Master
of Christi's Colledge in Cambridge.

1 Cor. 11. 27. *Whosoever shall eat this bread, and drink
this Cup of the Lord unworthily, shall be guilty of the
body and blood of the Lord*

Verl. 29. *He eateth and drinketh damnation to himself,
not discerning the Lords body.*

L O N D O N,
Printed for A K. & are to be sold by Edward Thorpe
at the Adam and Eve in Little Britain. 1661.

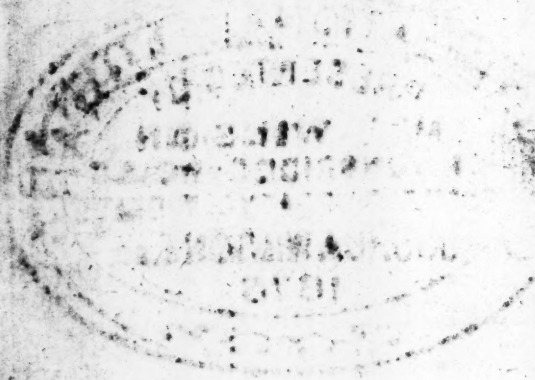


To my beloved friends, the God-
ly and well-affected of *Saviours Southwark*,
Grace and peace.

Beloved,

IT is now well nigh four years since I was removed from a loving, & very loving people in the city, and fixed among you; the expresses of love which in this time I have received from you, have put me on to think, what way I might again manifest my engagements to you: And considering with my selfe the relation where in I stand, I could think of no better way of acknowledgment then to impart something spirituall to you; and no better subject then this which is now presented to your view. nor could I think of a better time then this for the doing of it, when God in our blood shews us what a fearfull thing it is to be guilty of the blood of his Son. It is not unknown unto you, how greatly his place above many others, hath been guilty of the profanation of this Ordinance of the Lords Supper; God hath discovered it to us, humbled us for it, shewed us the necessity, and graciously inclined your spirits to the desire of the reformation of it. In reference to which (through the maintenance and assistance of you) my brother Minister and self have adventured to set upon the work, being willing to put our selves to no little trouble, if by that we might prevent a great real of sin. In this work the search of hearts knows) we have had no other design then to press our Pastorall duties, and declare our Pastorall affections towards your souls: In short, to serve you in love: probably we may meet with many obstacles in the purring





eri.
pini
me
hic
nte
oo
ooa
is p
tio
Co
ity
re
nt
fel
te
bi
fh
ref
or
ba

To my beloved friends, the God-
ly and well-affected of *Savours Southwark*,
Grace and peace.

Beloved,

IT is now well nigh four years since I was removed from a loving, & very loving people in the city, and fixed among you; the expresses of love which in this time I have received from you, have put me on to think, what way I might again manifest my ingagements to you: And considering with my selfe the relation where in I stand, I could think of no better way of acknowledgment then to impart something spirituall to you; and no better subject then this which is now presented to your view. nor could I think of a better time then this for the doing of it, when God in our good shews us what a fearfull thing it is to be guilty of the good of his Son. It is not unknown unto you, how greatly this place above many others, hath been guilty of the profanation of this Ordinance of the Lords Supper; God hath covered it to us, humbled us for it, shewed us the necessity, and graciously inclined your spirits to the desire of reformation of it. In reference to which (through the maintenance and assistance of you) my brother Minister and self have adventured to set upon the work, being willing to put our selves to no little trouble, if by that we might prevent a great deal of sin. In this work (the search of hearts knows) we have had no other design then to refresh our Pastorall duties, and declare our Pastorall affections towards your souls: In short, to serve you in love: probably we may meet with many obstacles in the carrying

The Epistle Dedicatory.

on this work; indeed, it is that which is expected; nay and that which we reckoned on before we entred on it. But if the work be Gods, he will either facilitate and make it easie for us, or give us spirits proportionably to the greatness of it; I say, he will either lessen the difficulties, or brighten our spirits to conflikt and encounter with them.

There are two sorts of adversaries which we expect to meet withall: some that will say, we go too far, and others who will blame us that we go no further.

To them that think we have gone too far, I shall not only say, that we hope we have not gone beyond Gods bounds, sure as God hath a purpose that this Ordinance should be continued, so he hath a care also, that it should be fenced from profanation in the continuance of it; and when a better way shall be discovered to us; wherein we may hold the use of this Ordinance, and yet fence it (in the use of it) from evil lent profanation, we are ready to listen to it and be thankful for it; in the meantime, we do not see it our duty to hold up the use of this Ordinance, except there be some fence set up (all former fences being insufficient, and now broken down) to keep this Ordinance from manifest profanation, unless you will say our Pastorall office doth in the exercise of it, necessitate us to sin: Much more might be said, if we saw it either requisite or convenient for an Epistle.

To those who blame us we go no further, I must say our design hath been rather to tempt on; by going their pace then to discourage, by over-driving our little ones; I say it hath been our aim to cherish, not to quench; to draw out, not to suppress the graces of our people, and therefore have we desired to improve those graces which we found though weak, rather then to expect that which was not to be found. Our present reformation, it is not the measure of our will, but of our power; it is not the utmost we desire, but the utmost we are able. And though it may

The Epistle Dedicatory.

them small to you; yet despise not the day of small things; though the house is not built, yet we rejoice the first stone is laid, and we could not chuse but bring it forth with shout-
ing, Grace, Grace unto it, and Glory, Glory to the Lord.
Babylon was not built in a day, neither is Sion; God carries on his works without us, as he doth his works within us, by degrees; the greatest fire was at first a spark, the tallest oak at the first an Aorn, the strongest Christian at his infancy, and the greatest work of God it's mean-
beginnings. Would the corruptions of former times have hindered our godly predecessors, to have left the work in that backwardness to us, in which, through Gods blessing, it may be left to them who shall succeed; possibly, nay probably; the work might have been carried on to a greater height than now it can; That which is done we desire to bless God for it, and think it our duty to cherish with our utmost prayers and endeavours; In relation to which these ensuing sermons formerly preached, are now printed, to which work if they shall be any thing serviceable, they have obtained the end of him,

Who is not unwilling to

spend, and be spent

for you.

S. BOLTON.

A 3

A

A brief Table of the main things contained in the following discourse.

THe Introduction into the discourse and parts of the Text, and explanation of the term. *pa. 1, 2, 3, 4*

Doctr. 1. To have to do with an Ordinance of God is to draw near to God *p. 5.*

use 1. Judge how much you are bound to God for Ordinance, *p. 7.*

2. What cause to lament the sad condition of those that want them, *p. 8.*

3. What a sin it is to disturb the Saints in the use of Ordinances, *p. 9.*

4. See the ground why the Saints are so much taken with Ordinances, *p. 10.*

5. See what cause there is to keep our hearts in a holy frame. *p. 11.*

use, Exhort. 1. To a conscionable use of Ordinances upon four grounds, *p. 14. to 17.*

2. To conscionableness in the use of them upon three grounds, *p. 18. to 23.*

2. To exhort, When ever you have to do with Ordinances, take Christ with you, *p. 22.*

The necessity of it: 1. In regard of admission: 2. Assistance: 3. Acceptance, *p. 22, 23, 24.*

Doctr. 2. Those who have to do with God in an Ordinance, must sanctifie God in it, *p. 25.*

1. What it is to sanctifie God in an Ordinance, *ibid.*

To which { 1. In the { 1. In his head knowledg, *p. 26.*
 something { work. {
 is requi- { 2. In the { 2. In his { 1. Holy affections.
 ed: { wo. kman. { heart, *p. 26.* { 2. Sutable, *p. 27.*
 { { 3. Excited, *ibid.*

2. How we must sanctifie God in this Ordinance, *p. 29*
 1 Some-

1. Something is required before { 1. Habitually, p. 37.
29. { 2. Actually { proportions

2. Something in the time, p. 32. { 1. Exercise of grace } Faith,
{ 2. Suitable demonstrations } Repentance.

Faith, where it is discover'd. { 1. What act of faith, p. 33.
{ 2. Upō what object, p. 35
{ 3. For what benefits, p. 37

Faith is to be exercised for four benefits in the Sacrament.

1. For the further assurance of our justification, p. 40.

2. For the increase of sanctification, p. 42.

3. For the subduing of corruptions, p. 49.

4. For deliverance out of temptation, p. 52.

And how faith is to be acted upon Christ for these benefits, is discovered.

2. The second grace to be exercised in the time, is Repentance. p. 55.

Where is { 1. The kinds { 1. Historically, }
of mourning { 2. Spiritually, } p. 56.
set down { The advantages to it, } 58 { 2. Sufferings of Christ &c.

These are the graces required in the time, now the Element ure. p. 62.

1. An humble reverence. 2. Discharge of worldly thoughts, p. 63.

3. Something is required afterward to sanctifie God in this Ordinance. p. 65. { 1. Thankfulness. 66.
{ 2. Obedience.

3. Why we must sanctifie God, 6 Reasons { 1. Because God commands. p. 72
{ 2. Because otherwise get no good, p. 73
{ 3. Because otherwise get hurt, p. 74
Use Of Complaint, How few sanctifie God in this Ordinance, p. 77

Use Examination, Whether you have sanctified God in it, p. 78.

Before { 1 See if you have observ'd Gods order, p. 79, 80.
2 See whether you observed Gods rules, p. 81.
3 See whether you observ'd Gods ends, p. 82.

2. See if you have exercised Gods graces in the time, p. 85.

3 See whether you have returned home with God's quicknings and refreshments, p. 88.

3. *Doctr.* God will be sanctified of every one that doth not sanctifie him in Ordinances, p. 90.

1 What is meant by God's sanctifying himselfe on men. p. 91.

2 What are the reasons why God doth sanctifie himselfe on those who do not sanctifie him in Ordinances, *ibid.*

6 Reasons of it. { 1 For terror and dread of profane persons, p. 92.

2 For caution to others, p. 93.

3 To declare his Justice, p. 95.

4 To remove scandall. *ibid.*

5 To hold up his great Name, p. 96.

6 To declare his hatred against sin, p. 99.

Use. Caution to profane persons, p. 107.

Use. To exhort us to turn our eyes backward, and examine whether we have not been guilty of the profanation of this Ordinance, p. 105.

The triall is put upon three further designs, p. 105.

1 *Sign.* If the Sacraments have wrought no further good upon thee, *ibid.*

2 *Sign.* If thou art worse after then before, p. 106.

3 *Sign.* if thou hast fed upon nothing but outward Elements, thou hast been a profaner of this Ordinance, p. 109.


A briefe rehearsal and application of the whole to wicked and unregenerate persons.

Imprimatur,

John Downham.

LEVIT. 10. 3.

When Moses said unto Aaron, This is that the Lord spake, saying; I will be sanctified in them that come nigh me.

 We are all here present met together at an Ordinance, and many of us have intended to go upon a further Ordinance. And there is no man or woman who hath to do with any Ordinance of God, but hath to deal with God in it, he draws near to God, and God hath said he will be sanctified in all them that draw near to him; either he will be sanctified by you, in your active glorifying of him; or upon you, in your passive bearing his displeasure. There is never

The Wedding Supper, and

*Act, vel.
de re.*

a one of you here present, but God will be *sanctified* and glorified in you this day. And 'tis my *earnest desire* that you may all *actively* glorifie God, that hee may not *passively* glorifie himself upon you, and raise his glory out of the ruines of any of you.

I need not *travell* far back to find you a *coherence*; the Verse before will afford us. And the first word of my Text bid me go no further.

There is,

- 1 The occasion of these words.
- 2 The Preface to them.
- 3 The words themselves.
- 4 The effect of them.

1. The *occasion* of these words, and that was the untimely death of Aarons two sons, their death gave birth to these words. And a sentence it is, not too dear, if bought with the lives of thousands of men. 2. The *Preface* to them, that is that the Lord said; why, where did the Lord *speak* it; Did he *speak* it to Moses only?

but ? or did he speak it to the
congregation also ? we never
read it was booked before, *toti-*
allum verbis. Some think this pu-
nishment was all the command-
ment they had ; but I cannot think
that God doth *first punish*, and
thereupon raise a Precept, but
first gives his Law, then pu-
nishes the breach of it.

And the words declare there
had been some charge given, *This*
that the Lord said, so that
there was some charge. But
where was it ? We read not of
it here. Some say it was spoken,
But not written ; and this they
would have to countenance
their *unwritten traditions*. Some
will have it in, *Exod. 19. 22. Let*
the Priests sanctifie themselves, lest
the Lord break in upon them. O-
thers will have it in *Levit. 8. 35,*
36. Keep the Lords charge that
ye die not. Calvin will not have
it referred to any particular
place.

The Wedding Supper, and
 place, but a general charge given
 at divers times, and now the
 present occasion brings it forth
 to particular application, to
 which I assent. 3. We have the
 words themselves, *I will be san-*
ctified. Why, what is that? Can
 God be sanctified of us? Indeed
 he sanctifies us, but how can
 we sanctifie him?

God is sancti- { *1 Actively*
 fied two ways { *Passively.*

1. *Actively*, as 1 Pet. 3. 15. *San-*
ctifie the Lord in your hearts:
 And thus God is sanctified, when
 we cherish and maintain high e-
 steems of God in our hearts,
 when we do honour, esteem,
 and advance God in our hearts,
 and in our lives.

2 *Passively*, by punishing of
 offenders, Exec. 28. 22. *When I*
have executed my judgement on
her then shall I be sanctified in her.
 Jerome on this place saith, *The*
punishment of offenders, is the
sancti-

Sanctifica-
tio Dei, est
per a pec-
catum,
Jerome.

The Wedding Garment.

Sanctification of God, So you see
it was in the Text, God was lan-
tified on them, not by their
doing good, but by their suffering
will: not *Actively*, but *Passively*:
and in both these senses the
words are to be read; I say the
words are to be read in this dis-
junctive sense, *I will be sanctified*
of all them that draw near unto
me; that is, either *Actively*, in
glorifying me in the work; or
Passively, in glorifying my selfe
upon the Workman; if you
do not sanctifie God in an Ord-
nance, he will be sanctified upon
you. 4. We have the effect of
these words upon *Aaron*, it is said
it struck him dumb; a dutifull
dumbness; he was silent to *Jo-*
hovah, hee held his peace; hee
was dumb, and opened not his
mouth, because it was God's do-
ing. Gods will being manifest, it
chained up his tongue, he held
his peace, thereby confessing
saith

Si voluntas
Dei non fiat
à se, fiet de
10 Aug.

Silet audi-
ta voluntas
te Dei Cal.
** Iusto Dei*
iudicio ex-
pectasse.

faith Calvin, * that they were slain by the just judgement of God. His silence cleared God in his dealings. And what a power is there then in faith, and grace, to silence the soul in such a sad condition as this? The loss of his sons, his eldest sons, when young, and without posterity, in the first day of their ministration, in the sight of all the Congregation, and by so fearfull a judgement, fire from the Lord, and in the act of their sin, which some think was joined with drunkenness too, whereupon the prohibition against wine follows, *ver,* 9. so that the Congregation might suspect they went but from fire to fire, from a destruction by fire, to a preservation in fire, from a temporall, to an eternall burning? Yet in all this Moses having declared the Author, God; the cause, their sin Aaron was dumb, and held his peace;

The Wedding Garment.

7

face; it was not such a dumbness as Zachary had, that was partial, and unbelief struck him dumb; this was a spiritual dumbness, and faith struck him dumb; it did not so much suspend his tongue from speaking, silence his heart from communicating, and made him quietly submit to Gods dealing.

Thus having at once shewed you both the parts of the Text, and cleared what ever had any appearing difficulty in it, we will now lay down the severall conclusions the Text affords us.

1. *That they who have to do with any Ordinance of God, draw near to God.*

2. *That they who draw near to God in any Ordinance, must sanctifie God in it.*

3. *That if we do not sanctifie God in an Ordinance, he will be sanctified upon us.*

We will speak a little of the first,

The Wedding Supper, and first, which is an Introduction to those which follow.

That they who have to do with any Ordinance of God, draw near to God.

You see it is the language of the Spirit of God here, that to have to do with any matter which concerns the worship and service of God, is, to draw near to God. And in other places it is call'd a coming before God, a treading of his Courts, and approaching to God, a meeting of God; all which languages imply thus much, that who ever have to do with God in any Ordinance, draw near to God. You tread his Courts, you come into his presence, you approach unto God, you meet God, you have cōnuniō with God; Nay, you have to do wth Gods name; Gods Ordinances are part of his name. Nay, you have to do with God himself. He that hath to do with any Ordinance, with any part of his

The Wedding Garment.

in to worship, hath to do with God
himselfe. When you have to do
with the Word, when you go to
God in Prayer, when you have to do
with the Sacraments, you have
to do with God himself in them.

What could the Word do, ei-
ther in *commands* to engage us,
or in *promises* to comfort us, in
it is *threatnings* to terrifie us, if wee
had not to do with God in them?
What were *Prayer*, but a distra-
cted seriousness, a religious mad-
ness, if we had not to deal with
God in it? What were the *Sa-
craments*, but gaudy Pageants;
or empty fantasies, beggerly
elements, if we had not to deal
with God in them.

It is God that we have to deal
withall in Ordinances, that sheds
glory, casts a Majesty, and
gives an efficacy into all the *Ordi-
nances* we have to deal withall.
It is he who makes the *promises*
of the Word rocks of stay and
sup-

The Wedding Supper, and
 support, that makes the com-
mands of the Word full of au-
 thority, that makes the *threat-*
nings of the Word exceeding
 terrible: It is he that we have
 to deal withall, that makes a lit-
 tle handfull of water, a little bit
 of bread, and a sup of Wine, ex-
 ceeding glorious and efficacious.
 What empty, what poor, what
 contemptible things would these
 be (and are to unbelieving men)
 if we had not to do with God in
 them? it is this God we have
 to do withall, that casts a Maje-
 sty upon, and puts an efficacie
 into every Ordinance.

But we will passe over this.
 If they who have to do with a-
 ny Ordinance of God, *draw near*
to God, then let me put some
 things to you to judge of.

1. Judge then, if ever King-
 dom was more engaged to God,
 then ours, who enjoy the Ordi-
 nances, by which we draw near
 to

to God. Hath he dealt thus with
any Nation? What Nation un-
der Heaven that enjoy the like
priviledges of drawing near to
God in Ordinances as we do?
Yell may we say in the words
of the Psalmist, Psal. 65. 5. *Bless-
ed is the Nation which thou chu-
sest and causest to approach unto
thee, that they may dwell in thy
courts, we shall be satisfied with
the goodness of thy house, even of
thy holy Temple.*

2. And with blessing God for
our own priviledges, judg what
cause we have to take up a la-
mentation for them that never
enjoyed: and for them who
have enjoyed, but are now de-
prived of this means of drawing
near to God.

1. Them who never enjoyed
the Ordinances, who sit in dark-
ness, and in the shadow of death,
who never had a Christ, a Gospel
discovered unto them. Oh! pity
and

The Wedding Supper, and
and pray for them, that the
Word of the Lord might run
and be glorified, that God would
inlarge the bounds of his Sanctuary,
stretch forth the Curtains of
his Tabernacle, that the eyes
of Nations might be opened,
that the fulness of the Gentiles
might be brought in, and that
they might flee to the Church as
Doves into the Windows, which
is prophesied, *Isa. 60. 8.* And
with them, Oh remember that
ancient Nation the Jews, who
have drawn near to God in Or-
dinances, but now are at distance
with him, and even set at fur-
ther distance, by the use of those
Ordinances, whereby formerly
they drew near, Oh remember
them! that that blood which
they imprecated upon them-
selves for a curse, may now bee
upon them for a blessing, that it
may lye no longer upon their
heads, but now be sprinkled up-
on

The Wedding Garment.

13

in their hearts, and be *in veni-*
m, which hath been so long *in*
indistam; that as it was said
of the Gentiles, so it may now be
said of the Jews, *That unto them*
granted repentance to life.

2 And take up a mourning
for them who have enjoyed the
Ordinances, but now want them;
look into *Germany*, look into
Ireland, nay look into many
places in *England*, how many
astours, who are driven away
from their flocks, how many
shepherds smitten, & the sheep
scattered? how many poor
scattered flocks, who had the
Manna fell at their tent doors,
and their tents about the Taber-
nacle who now have the Taber-
nacle removed, are without word
without Sacrament: Ordinances,
and are forced to wander from
place to place, to gather of the
bread of heaven, to enjoy the Or-
dinances whereby they may
draw near to God?

3.

The Wedding Supper, and

3. Judge then, if it be not a v
 thing to hinder and disturb th
 Saints in those things, whereb
 they draw near to God. 1. E
 ther by depriving them of Or
 nances, and robbing them of th
 means 2. Or by corrupting of th
 Ordināces to them, that they c
 not enjoy them in that pur
 which God left them. In the fir
 the bread is taken from them: I
 the second, they give them poi
 son with their bread; both the
 wil have a sad day of reckoning

4. See what's the reason th
 Saints are so much taken with
 Ordinances, because they draw
 near to God in them; they look
 upon Ordinances as Bridges to
 give them a passage to God, as
 Boats to convey them into the
 bosome of Christ, as means to
 bring them into more intimate
 communion with their father,
 therefore are they so much ta-
 ken with them. When they go

*Vehi ula
 Spiritus.*

to the Word, they go as one
goes to hear news of a friend;
when they go to pray, they go
to talk with a friend; when to
read they go to read a letter
from a friend; when to receive
they go to sup with a friend;
they look upon Ordinances, as
those things whereby they have
to do with God, and therefore
are Ordinances so precious. In-
deed to them who have to do
with nothing but duty, in duty,
but prayer, in prayer, but hear-
ing, in hearing, to them the Or-
dinances are dead, dry, and spi-
ritless things; but they who
have to do with God in the du-
ty, they who have communi-
on with God in Ordinances, to
them Ordinances, are passing
sweet and precious.

5. Judge what cause there is
to keep our hearts in a spiritu-
all and holy frame, we have
often to do with Ordinances, &c
when

The Wedding Supper, and
 when we have to do with Ordina-
 nances, we have to do with God,
 we draw near to him. And
 therefore, what cause to get &
 keep our hearts in a holy tem-
 per, that we may ever be fit to
 close with God in them, and not
 have our hearts like bad ser-
 vants, to seek when we are to
 use them? The Apostle bids us
 pray continually, it is not meant
 that we are ever to be upon our
 knees, ever in Actual prayer,
 but seeing we are to pray so fre-
 quently, we are to get and keep
 our hearts in such an habitually
 frame and disposition, that they
 may be ever fit to close with
 God, when ever we are called
 out upon the duty.

Were we but seldome to have
 to do with God, you might
 think there were no such need
 of keeping our hearts in frame;
 but seeing we are to do with him
 daily who is so pure and holy a
 God,

God, Oh! what manner of persons ought we to be? How exactly should we walk? Jer. 7. 9, 10. Will you steal and murder, and come and stand before me, in this house which is called by my Name, saith the Lord? so, will you walk loosely, live vainly, when you are to do with so holy a use every day. Oh! Let every man that calls upon the Name of our Lord, depart from iniquity. Let every one that holds up re-joycing duties, keep his heart in a praying frame: such a Christian is not worth pin, who is outwardly good when he is on his knees, who thinks it sufficient to catch up affections to serve the Lord in a duty, and then to lay them aside as soon as the duty is over: he is a Christian indeed, who prays on his feet as well as on his knees, whose life is nothing else but a real prayer: that you look into his heart, there is

od, B is

The Wedding Supper, and
is all his desires ingraven, his
heart ever pants and breaths the
same things he prais, & if you look
into his life, his life speaks the
same language his lips do, his
life is a walking prayer, many
men are one upon their knees,
another upon their feet, but he
is the same, he walks with the
same spirit, the same affections,
the same desires and disposition,
he is the same man. It is some-
thing to pray, more to pray as a
Christian & more when you have
prayed your prayers: to live your
prayers, nay, to live those affecti-
ons, those dispositiōs wherewith
you prayed, to live as high as pray-
er. It is a shame to see, how we
slide out of duty into the world
and out of the world into duty
again; as if we were two con-
trary men, one upon our knees
and another on our feet: And
therefore you shall see men to
gather up some affections, some
dispo

dispositions before they enter on
a duty, and put themselves into
another frame; but lay them
aside as soon as ever they have
done, these must onely serve to
act a praying part, when that is
done, then lay them aside; you
have no more use of them, you
must put on another spirit to go
into the world withall, Christi-
ans, you have often to do with
Ordinances, and had therefore
need to keep your hearts in an
Ordinance frame: he who
keeps not close to God in pra-
ctise, shall never keep close to
God in prayer; distance in life,
breeds distance in duty. And
what need of keeping up pray-
ing affections? What a shame
to have our lives give our lips
the lye, our practice be a confu-
sion of our prayers? In our
prayer to be warm, in our pra-
ctise cold; up in duty, down in
life? Oh learn to live as high as
duty!

The wedding Supper, and
 duty ! thou never prayest indeed, till thy practise come up as high as thy prayers, till thou lovest confessions, and art humble, thou lovest petitions and art thirsty, and diligent for those things, thou beg'st, til a man may read by thy life that thou art one who desirest those things, which thou hast uttered with thy lips. Let this frame of spirit be in your eye to aim at, and in your life to endeavour after—
 But I am too large, I intended this doctrine only for the porch or entrance to the rest. To draw therefore up to the conclusion of it.

I. If it be so, that whoever hath to do with an Ordinance, hath to do with God in it, he draws near to God ; let me then exhort you :

1. To a *conscionable* use of Ordinances.

2. To *conscionableness* in the use of them.

1. Let

I. Let mee exhort you to a
conſcionable uſe of Ordinances,
be more frequent in hearing,
in praying, in receiving, &c. —
I might ſay ſomething to this
laſt, viz. *Receiving*, the Apoſtle
tells us, 1 Cor. 11. 26. *As often*
as we eat this bread, we ſhew forth
the Lord's death; it implies a
frequent uſe of the Ordinance,
more then once or twice a year,
or once a quarter. Indeed the
opportunities might be more
frequent, if it were not for the
coldneſs and deadneſs of our
hearts. In the *Primitive times*
of the Church, while the blood
of Chriſt was warm, they had
the Sacrament every day; wee
have an uncontradicted autho-
rity, that they had it every *Lords*
day. And as men grew colder,
ſo the diſtances grew greater.
Sure, were it not for the coldneſs
and deadneſs of our hearts, it
might almoſt be our *daily bread*,

The Wedding Supper, and

at least we might enjoy a more frequent use of this Ordinance then we do: but as the Apostle saith, *as oft as ye have opportunity, do good*: so, as oft as you have the opportunity, take the occasions to meet God in his Ordinances.

1. By them you see you draw near to God, you come into his presence, you have to do with Gods Name; Nay, you have to do with God himself.

2. By them God draws near to you, he walks among the Candlesticks, he presents himself in his Ordinances, *Mat 28.1.* and there he directs us to finde him, *Cant. 1. 7, 8.*

3. If you keep not up a conscientious use of Ordinances, distance will grow between God and you: As the Water-man may lose more by the omission of one stroke then he is able to recover again by many; so may you.

The Wedding Garment.

you lose more by the omission of one duty, then you are able to recover again by the performance of many, especially, if this omission hath arisen, 1. From neglect of God. 2. From carelessness: 3. From sleighting of the converses with God: 4. Or from the importunities and solicitations of Satan and our corruptions. 5. Or from the blandishments of the world: If upon such grounds, little dost thou know what thou loosest by such an omission. If notwithstanding all endeavours, it be so hard to keep communion with God, what would it be, if we should cast up our Oars, and neglect it wholly? You see what a distance was bred between God and *Israel*, *Jer.* 2. And what was the ground of it? Why, saith the Text, *My people have forgotten me, days without number*, they had no care to keep

and cherish communion and acquaintance with him, and so distances were bred between God and them: neglect of duty breeds strangeness, strangeness distance, distance falling off. A good caveat in these days, when so many do cry down duty, shall we look upon that as our burthen, which is our glory: our bondage, which is our priviledges? What is the happiness of a glorified Saint, but only that he is always under the line of love, ever in the contemplation, and converses with God? And shall that be thought our burthen here, which is our glory hereafter? By this, first you come to see the face of God. Secondly, you have converses with him: Thirdly, you get new quicknings: Fourthly new encouragements: Fifthly fresh strength against sin: Sixthly, new supplies against the temptations of Satan and the world:

world: seventhly, fresh strength
to walk with God: eighthly:
armour against our lusts: and
this is enough to make us con-
fessionable.

4. Wee know not how soon
we may be deprived of Ordi-
nances; We have play'd with
the breasts, and God might put
them up: we have sinned in the
light, and God might put out our
light. How justly might God
remove his Candlesticks, let out
his Vineyard to other Husband-
men, and seek for other ground
to sow the seed of his Ordi-
nances upon, seeing the ground
where it hath been sown hath
brought forth so little fruit, how
deservingly might he suffer us
to wish, and wander, to enjoy
one of the dayes of the Sonn
of man which wee have en-
joyed?

But though God do not take
away the Ordinances from us,

The Wedding Supper, and
yet he may take us from the Or-
dinances, and that not only by
death, but in life it self, and a sad
thought will this be to thy soul,
when Conscience shall report
to you, your former negligence
in the use of Ordinances.

II. Let me exhort you not
only to a conscionable use of
Ordinances, but to *Conscionable-*
nesse in the use of them; be not
only conscionable to use them,
but let your hearts be wrought
up to a *conscionablenesse* in the
use of them. The power of the
Word, the terror of the Law, the
fear of wrath, and the hope of
reward, may put a man to do
duty; yea, and have power up-
on the spirit, and ingage the con-
science to do duty: You see
many that *dare not* but pray, and
yet have *no heart* in prayer; they
have a *conscience* to do duty, but
their hearts are not brought to
any *conscientiousnesse* in the do-
ing

ing of it. A common work of God, may make men conscionable to do many duties, but nothing but the *Spirit and Grace* of Christ will work upon the heart to a conscionableness in the doing of them;

To this conscionableness in the performance of Ordinances, would I exhorte you upon this ground, because you draw neer to God, have to doe with him. And as in all, so in particular, in this Ordinance of the Lords Supper.

1. Because, otherwise ye get no good :

1. No good of grace, no improvement of Holinesse. 2. Nor no good of comfort. *Comfort* comes not in from the bare doing of the duty but from the *manner* of doings; it is not the *issue* of *conscience* to do, but of *conscionableness* in the doing of them. All the *Sermons* you have heard,

The Wedding Supper, and
 heard, all the *Prayers* you have
 praied, all the *Sacraments* you
 have received though done *out*
of conscience, as you say, will not
 minister one dram of true *com-*
fort to you upon your death beds,
 if your spirits have not been
 wrought up to a *consciona-*
bleness in the doing of them.

2. Because otherwise you
 provoke God; to give him the
 carcase and out-side of duty, and
 to with-hold the *life and spirit*
 of duty, is a provocation of God

3. Because otherwise you will
 contract much *guilt*, and bring
 much evill upon your own soules.
 This is sure, that Ordinances

used in an unconscionable way,
 1. Thy give Satan further pos-
 session of us. 2. They put much
 weight to our sinne. 3. They
 set our soules at further distance
 with God. 4. They ripen us to
 the great downfall, the great sin-
 nes and evill such, 5. They make

our conditions more irrecoverable. When a man comes to be Ordinance-proof, prayer-proof, sermon and Sacrament-proof, that one of these can enter and work upon him, he is out-grown the power of Ordinances, that mans condition is very near desperate.

There is nothing makes the condition of the soul more desperate and unrecoverable, then the use of Ordinances in a formall and conscionable way, when a man doth *harden* under meanes of softning. When a mans sore runs under the plaister; nay, when the plaister increaseth the sore; when that which should draw us near, sets us at further distance; This mans condition is dangerous. Scarce one of many are ever wrought upon: When once a man can hear and pray, and receive, and yet *retaine* his *sin*, without distance, all this doth

doth not trouble him; no weapon will pierce him; no command, no threatning of the Word, no power of Ordinances can move him: this man is in great danger to *die* in this condition. And the use of Ordinances in a formall way, brings men to such a condition. As the use of *Physick* in an ordinary way, doth take away the working of it; so the use of Ordinances in a *formall* way, doth take off the edge, and blunt the power of working on the spirit.

Well then, let me exhort you not only to be conscionable to *use*, but to a conscionableness in the use of this Ordinance. And this lies in two things.

1. That you come with hearts habitually disposed: which lies also in two things:

1. To bee brought out of a state of sin;

2. The power. 2. Practice.

3. Love

3. Love of all sin: for sin sets a distance between you and God in Ordinances, it pollutes an Ordinance, it indisposeth you for acceptance in it.

2. To be brought into a state of grace, to have your natures changed not partially, but universally and spiritually. not only to have new practises, but new principles. *Old things past away, and all things become new.*

2. This conscionableness in the use of Ordinances, it lies in this, that you come with hearts actually disposed, and that con-

sists in two things, $\left\{ \begin{array}{l} 1. \text{Examination} \\ 2. \text{Excitation} \end{array} \right.$

But of these I shall have occasion to speak larger in the following Discourse.

This is yet another branch of the exhortation.

If so be that whosoever hath

to

The Wedding Supper, and
 to doe with any Ordinance of
 God, hath to do with God in it:
 Oh! then when ever you go to
 have to do with any ordinance,
 be sure you take Christ with
 you. There is a necessity.

of this, { 1. In regard of *Admission*.
 2. In regard of *Assistance*,
 3. In regard of *Acceptance*

1. In regard of *Admission*,
 God is a consuming fire, and we
 are but dried stubble, there is
 no approaching of him but in
 Christ, in whom we may have
 access with boldnesse to the
 throne of grace; God will not
 look pleasingly on you, if you
 come without Christ, here is no
 throne of grace without him;
 without Christ it is rather a Bar
 or *Tribunall* of Justice, then a
Throne of Grace. It is Christ who
 makes that which was a *Bar of*
Justice, a bench of *mercy*. In
 him we have admission. You go
 upon this Ordinance now, but
 goe

The Wedding Garment.

33

Ephes. 12.

Heb. 14. 14

16.

Heb. 10. 12

13.

go not in the strength of your
preparations, but in the *strength*
of Christ. Say, Lord, I come
alone in the *Merits* of Christ, to
partake of the *Merits* of the
Lord Jesus. I come in the *blood*
of Christ, to partake of the *blood*
of the Lord Jesus. I have endea-
voured to prepare and fit my
self through thy grace, but I look
not for admission through
preparations, but through the
blood and mediation of Christ,

2. There is a necessity of
Christ in regard of *Assistance*:
You go upon Ordinances, but
you have no strength to do
them without Christ; Who is
sufficient for these things? You
might as well bee set to move
Mountaines, as to undertake Or-
dinances without the strength
of Christ; *Without me ye can do*
nothing, saith Christ, *John : 5.*
Without *Union* with him,
without *Communion* with him
from

The Wedding Supper, and
 from him we must have both
operating and *co-operating*
 strength, both *inherent* and *as-*
sistant strength, otherwise though
 you have grace, yet you will not
 be able to perform any work,
 nor exercise your own graces. It
 is he that must work all our
 works in us and for us; the *in-*
herent work of grace *within* us;
 and the *required* works of duty
 for us. And blessed be that God,
 who hath given to us what hee
 requireth of us, & hath not only
 made Precepts promises, but
 made promises performan-
 ces.

3. There is a necessity of
 Christ in regard of *acceptance*.

Our works they are not
 onely impotent, but impure
 too, as they come from us.
 It is Christ that must put
 validity to them, and
 Christ that must put his own
edours to them, Christ must
 put

*Quod à m:
 requiris
 ipse donasti
 prius Chryf.*

** Nihil ab
 domine ex-
 isquamvis
 perfetto.
 quod non sit
 aliquâ ma-
 culâ inqui-
 natum.*

Calvin.

The Wedding Garment.

35

but doth his Spirit, and * merit * Meritum
to them, his Grace to work them, meum misera-
and his blood to own them; ratio Domi-
whatever comes from his Spirit, ni, non sum
is presented through his plane: meri-
merit. ti in ops
quam diu
non fuerit
ille in ops

And there is a great comfort; thou look'st over thy perform-
ances, and canst not see, however miferatio-
God can accept them: so much num. Domi-
deadnesse, so little life, so much ne memento
coldnesse; but God looks up justice tu-
on them, not as thine, but as as solus, ipsa
Christ's, in whome not only our enim est &
persons, but our performances mea, &c.
are accepted. Christ gives us his Calvin. 12.
Spirit, and Christ is willing to situt. lib.
to owne what we present by his 3. c. 120.
Spirit, and God is willing to Sect. 3.
to owne what ever is presented God looks
to him by his Son. not on the
works of
the Saints.
In foro stri-
cti juris,
but in foro
Evangelii.
Ephes 16.

Well then, thou hast to do
with the Ordinances of God, by
these thou drawest neer to God;
but would you be admitted into
the presence of God? Would
you

The Wedding Supper, and
 you have God to hold out
 golden Scepter to you? Would
 you have grace and assistance
 to performe the work? Would
 you have acceptance when the
 work is done? Oh get Christ
 to goe along with you! And
 thus much for the first Doctrin,
 which is an introduction to the
 second.

*That they who draw neer to God
 in any Ordinance, must sanctifie
 God in it.*

In prosecution of which, we
 shall do three things: we will
 shew,

1. *What it is to sanctifie God
 in an Ordinance.*

2. *How we must sanctifie God
 in an Ordinance.*

3. *Why we must sanctifie God
 in an Ordinance. And so to ap-
 plication.*

1. *What it is to sanctifie GOD
 in an Ordinance.*

To the sanctifying of God in

an Ordinance, there is something

required { *1. In the work.*
2. In the workman.

1. The work and that is, that it be an Ordinance, such an one as himself hath instituted and set up, otherwise we cannot sanctifie God in it no more then the Papists in their blinded devotions and superstitions. These offer strange fire. A God's Benediction doth not accompany any thing further then 'tis an Ordinance of his, so our sanctification of God extends no further then to his own Ordinances, which he himself hath set up and ordained; in other things we sanctifie him not, wee dishonour him.

3. Something required in the workman. To say nothing here of the man, requisite, which is, that he be in Christ: for that we take for granted; and to qualifye such an one to this Ordinance:

The Wedding supper, and
 nance : and in such an one there
 is something required in his
 head, something in his heart.

1. *In his head, and that is;*
 first, that he *conceive* aright of
 God : secondly, and that he
conceive aright of the Ordina-
 nance, 1. That he conceives a-
 right of God, that he hath a
 right knowledg of God, right
 conceptions of God in his Na-
 ture, in his Person, in his Attri-
 butes, Son. 2. Of his Ordina-
 nances, 1. In the nature of them,
 2. The use of them, 3. The
 fruit and benefit of them.

2. *Something in his heart, and*
 that,

1. That he bring holy *affecti-*
ons to it; every ordinance of
 God requires the affections to
 be imployed about it, and not
 only affections, but holy affecti-
 ons, such affections as do arise
 from a holy heart, there is the
 spring. Unsound professors may
 some

Sometimes have some *flashing* in their *devotions*, as you see *Herod*, who heard *John Baptist* joyful-ly; they may have same *affections*: but 1. They are not *holy affections*. 2. Not such as arise from a *principle*, a spring within, there's a *Root*: 3. They are not *orderly affections*, they break out before *knowledg*, before *faith*. 4. They are not *constant affections*, but land-floods for a time. 5. They are not *transforming affections*, such as change the heart, and therefore such *affections* may be exercised, yet they leave a man as they found him, and such a man cannot sanctify God in an *Ordinance*.

Secondly, there must not only be *holy affections*, but such as be suitable to the *Ordinance*, and work in hand, it is possible to have *holy Affections* stir-up in an *Ordinance* and yet not sanctify God in it, because

The Wedding Garment.

41

not ever at hand, nor ever at command: a man hath not his heart under lock and key. And therefore God, in mercy considering and respecting our weakness, hath graciously allotted a time of preparation, before he calls us forth upon the performance of any Ordinance, that so we might get our affections up, our hearts in tune. Once indeed we read, that men were called out upon an Ordinance, and were straitned in time to prepare themselves according to the preparation of the Sanctuary, as in *Hezekiah's* time. ^{2 Chron 30. 18, 19.} They had *habitual* preparation: but wanted actually, and in that case, the want of time, God pardoned it; but it was sought for, it was sought for earnestly. But we read another time, that God punished the want of actual preparation, and stirring

C ring

The Wedding Supper, and
 ring up their graces and affecti-
 ons, yea, and punished it severely,
 ly, with the weakness, sickness
 death of many of the Corinthi-
 ans : *For this cause many are sick,*
many are weak, many are fallen
sleep ; yet were they habitually
 prepared, 1 Cor. 11. 30.

God takes it for a great disho-
 nour to him, that wee shoul-
 come slightly on so great a work
 to which all the affections we
 have, and all the affections we
 can stir up, are little enough. We
 had need call in for all the
 strength of grace ; nay, all the
 succours in Christ, and all the
 supplies and aids of the Spirit
 the performance of it. By
 you may gather, what is
 to sanctifie God in an Or-
 dinance ?

I. How must we sanctifie
 in an Ordinance ?

To sanctifie God in an Or-
 dinance, there is requi-
 som

The Wedding Garment.

43

something { 1. Antecedent.
2. Concomitant.
3. Subsequent.

1. Something Antecedent, or before. 2. something in the time. 3. Afterwards. These are generalls, which belong to every particular Ordinance, as I could shew you at large.

When you come to hear the Word, there is something required before; as, . . . *Meditation*, in

in hearing
the Word

to what place, into whose presence, about what business we go

2. *Examination* of, 1. *Our sins*, that here wee might have them slain by the sword of the Spirit, in the Ministry of the Word. 2.

Our graces, that here we might have them strengthened and nourished by the spirituall food of our souls. 3. *Prayer* for the Minister, for the Congregation, our selves, that a blessing may be upon them.

2. *In the time* is required. 1. *Reve-*

*The Wedding Supper, and
 1. Attention. 2. Submission
 of spirit, and Humility. 4. Faith.*

*3. Afterward, Prayer again,
 which must be the Alpha, and
 Omega. 2. Meditation. 3. Fruit-
 fulnesse, and obedience.*

*So for Prayer there is required.
 1. Before Meditation, preparation,
 2. In the time. Faith, fervencie, Hu-
 mility, suitableness of spirit, inlar-
 ged desires. 3. Afterward such a
 deportment and demeanour, as is
 suitable to such who call upon
 God, as to depart from sin, to ap-
 ply our hearts to obedience, to ex-
 pect the answer and returne of
 our prayers, Pl 5. 3. In the mor-
 ning I will direct my prayer,* and
 look up. There are two military
 words, he would not only pray
 but marshall up his prayers, put
 them in array; and when he
 had done, he would be as a Spie
 upon a towre, to see whether he
 he prevailed, whether he g*

But to passe these, and c

to

Prayer.

* *אֶרְאֶה*
ex radice.

וַיִּבְרָא
Orinavit,
ariem di-
sposuit.

וַיִּבְרָא
Ex radice

וַיִּבְרָא
Speculando
expedivit,
binc

וַיִּבְרָא
speculator.

to the Ordinance we are to enter upon, the Sacrament: To sanctifie God, in which there is required, 1. Something before. 2. Something in the time; Sacrament. and, 3. Something after.

1. *Something before*, which may be laid down in these two heads.

1. *Habituall.* 2. *Actuall.*

1. *Habitual preparation*, which doth consist in the whole frame of grace & Sanctification; It is an Ordinance only for such who are Sanctified; we are to have, 1. *A saving knowledg of God, & of our selves,* 2. *a lively Faith.* 3. *A true repentance.* 4. *Love.* 5. *Hunger and thirst after Christ:* this is a feast, and no coming without a stomach. 6. *Thankfullnesse.*

2. *Actuall preparation*, and that consists in the actuall stirring up, and exciting of those graces which are in you. There must be a new exciting of faith, a new exercise of repentance, the

The Wedding Supper, and
1. Attention. 2. Submission
of Spirit, and Humility. 4. Faith.

3. Afterward, Prayer again,
which must be the Alpha, and
Omega. 2. Meditation. 3. Fruit-
fulness, and obedience.

So for Prayer there is required.

1. Before Meditation, preparation,

2. In the time. Faith, fervencie, Hu-
mility, suitableness of Spirit, inlar-
ged desires. 3. Afterward such

deportment and demeanour, as is
suitable to such who call upon

God, as to depart from sin, to ap-
ply our hearts to obedience, to ex-

pect the answer and returne of
our prayers, Pl 5. 3. In the morn-

ning I will direct my prayer,* and
look up. There are two military

words, he would not only pray
but marshall up his prayers, put

them in array; and when he
had done, he would be as a Spie

upon a towr, to see whether he
he prevailed, whether he got the

But to passe these, and come
to

Prayer.

* **אֶרְאֶה**
 ex radice.

אֶרְאֶה
 Orinavit,
 ariem di-
 sposuit.

אֶרְאֶה
 Ex radice
אֶרְאֶה

Speculando
 expectavit,
 hinc

אֶרְאֶה
 Speculator.

to the Ordinance we are to enter upon, the Sacrament: To sanctifie God, in which there is required, 1. Something before. 2. Something in the time; Sacrament. and, 3. Something after.

1. *Something before*, which may be laid down in these two heads.

1. *Habitual*. 2. *Actuall*.

1. *Habitual preparation*, which doth consist in the whole frame of grace & Sanctification; It is an Ordinance only for such who are Sanctified; we are to have, 1. *A saving knowledg of God, & of our selves*, 2. *a lively Faith*. 3. *A true repentance*. 4. *Love*. 5. *Hunger and thirst after Christ*: this is a feast, and no coming without a stomach. 6. *Thankfullnesse*.

2. *Actuall preparation*, and that consists in the actuall stirring up, and exciting of those graces which are in you. There be a new exciting of faith, a exercise of repentance, the

The Wedding Supper, and
 latitude and extent whereof, is
 for all sin; but especially for
 those sins which you have com-
 mitted since the last time you re-
 newed your Covenant with God,
 in this Ordinance. So a stirring
 up of our love, affections, our
 desires, hunger, thirst. This he
 required before, which because
 it is so largely treated upon, by
 many learned & godly Divines,
 I shall purposely wave any fur-
 ther treaty of it, referring you
 in this point, to what they have
 so largely written.

Passing this therefore we fall
 upon the second, which hath
 not been so frequently taught.

2. As there is something then
 required before, *viz.* Habitually
 and Actually preparation: so se-
 condly, *there is something requi-*
red in the time; and that is the
exercises of Graces, and graci-
 ous dispositions. A man may
 be a sanctified person, and yet
 not

not sanctifie God in this Ordinance, if he do not exercise those *graces*, and gracious dispositions which God requireth here, and are suitable to the quality and nature of the Ordinance.

1. Now the first and great grace that here is to be exercised, is *Faith*. *Faith* is the great grace which gives admission unto this Ordinance, and faith is the great grace that is to be exercised, & to run thorow the use of it.

Concerning which wee shall desire to unfold three things.

1. *What act of Faith is here to be exercised?*

2. *Upon what object wee must exercise our Faith here?*

3. *For what benefits Faith must here be exercised?*

For the 1. viz. what act of faith is hereto be exercised? There are these 2 main acts of faith. 1. An act of *Recumbence*. 2. An act of *apprehensio* & a *pplicatio* of Christ.

C 4

Both

Fides potest habere aliquem modum dubitationis scilicet fide. Daven.

The Wedding Supper, and

Both these may bee exercised here, and to our *sprituall* benefit.

By the one we go over to Christ, by the other we bring Christ over to us.

Fidei certitudo importat firmitatem adhaesivam, non quietationem intellectualem.
Aquin.

The first act of Faith gives us an intrest in al the benefits of Christ, though, as yet, the soul is not able to bring home to it self the great *revenue* of mercy & grace, which Christ hath purchased, & the soul hath an interest in. The second act of faith brings it all home. In the former, God makes Christ ours, & we his; in the later, we make him ours: Christ in his blood & merits Christ in his grace and spirit. Christ in all his *doings* & *sufferings*; so far as he is communicable to poor sinners. Now there is not much difference between these two acts. The difference is not in the *nature* & essence of the grace, both are faith, and saving faith; nor in the fruits and benefits; both give a man *union* and *communion*

munion with Christ, &c. But the difference is in the *measures*, and degrees, in the comforts of it. To the first there goes a conviction of sin, a manifestation and clearing of the promise, a perswasion of the truth, fulness, freeness suitableness & goodness of the promise. And upon all this there is a rolling, a resting upon Christ. And the latter is but a further degree, a bringing over or home al this to it's own self, In the former act, the soul hath communion with all the benefits of, Christ. It's such an act of Faith, as gives a soul union with the person, and that cannot be without communion with the priviledges and benefits. In this latter, there is but a *clearer apprehension* of it. In the first, we go over to Christ: In the latter, we bring over Christ to us. In the former, we are *apprehended* of Christ; in the latter, we *apprehend* Christ. Phil. 3. 12.

Now, to the answer; what act of Faith is here to be exercised? unto which I say, that that act of Faith, which doth apprehend and apply to Christ, is most suitable to this Ordinance of the Sacrament; hence is this called a taking of Christ, a receiving of Christ, a feeding upon Christ, eating his flesh; and drinking his blood; all which shew, this act is most suitable to the Ordinance.

Here we have an offer of Christ, and this act is most suitable to take him, as offered. And the more strength wee have to apply and bring Christ home; the more we feed on him, the more we are nourished, and built up.

But though this act of Faith is most suitable to the Ordinance, yet wee shut not out the other from the comfort and benefit of it. That which gives the soul union with Christ, doth give it communion.

munion with all the benefits of Christ, Christ and his benefits go together. Yet I could wish that every one who hath done this first act of Faith, would work it up one degree higher, to apprehend & apply Christ in the promises of grace; seeing according to the measure of your faith, and feeding upon Christ, such is the measure of the benefit of Christ here. But however, be not discouraged: such as are weak in faith, will Christ receive. If he have a care that others shall not reject them for their weakness, but bid them to receive them, much more will he himself receive them; and whom he will receive, shall receive him.

If therefore thou art weak in applying faith, and thou canst not bring Christ over to thee, go thou over to Christ; If thou canst not fully apprehend him, let him apprehend thee, cast thy selfe into

Phil. 1. 11.
In languida
fide magis
nos appre-
hendimur a
Christo,
quam quod
nos ipsum
apprehenda-
mus.
Them.

into his arms ; by this act, set thy
seal to Gods Truth, and expect
here in this Ordinance, that God
should put his *seal* to thy heart,
by assuring, So much for the first,
what act of faith is hereto be ex-
ercised. We come to the second.

2. Upon what *Object* must the
act of faith be terminated here ?
You must know there are *many*
objects of faith in generall ; as
God himself in the Unity of Es-
sence, and Trinity of persons, the
Word of God, the Promises of
God. But there is but one object
of justifying Faith, and that is
Christ, God-man, the Mediator,
To him give all the Prophets wit-
ness, that whosoever believes in
him, shall receive remission of sins.
This is the *object* upon which
the faith of Adam was termina-
ted, the seed of the woman, and
thereby was justified, & had his
recovery after the fall. This is that
object upon which the faith of A-
braham

Act. 10. 13
Gen. 3. 15.

Gen. 3. 35.

braham, who was the Father of the faithful, was terminated, who saw his day, and rejoyced: it was not the believing of the *Promise* of seed, but in the *promised* seed. To him also did the eyes of the *faithfull* look, under the Law, through the shadows & sacrifices, & were justified by Christ to be, as we are now by Christ *exhibited*.

And upon him must our *faith* be terminated, not only in the first act of *faith* for justification, but also in the exercise of it in this ordinance, for the further assurance of justification, and increase of sanctification.

And let it not seem *strange* to you, we are not so much to deal with a *promise* here, as with the *thing promised*: nor to feed on a *promise* as upon Christ himself by *Mat. 26. 26* *faith*, to eat his flesh, and drink ^{*Corpus Christi est*} his blood, *This is my body, &c.* ^{*pabulum fidei.*} Christ is the *meat* here for the hand of *Faith* to receive, the ^{*John. 6. 15.*} mouth

mouth of faith to eat, & he saith
*My flesh is meat indeed, and my
 blood is drink indeed.* You may
 make use of the promises here,
 the Sacrament is the Seal to eve-
 ry promise in the Covenant, But
 the matter of the Sacrament in-
 deed, and that whereon we are
 chiefly to feed, is Christ himself.
 Christ as he is laid out unto us in
 his death and sufferings, where-
 on feeding, wee get spirituall
 nourishment of grace, & death of
 sin. The blood of Christ, like
 the waters appointed for the
 triall of jealousy, hath a double
 property, to kill, and to make
 fruitfull; to kill our sins, and
 make our graces grow, to rot
 our sins, and ripen our grace.

Well then, remember, that
 the great dish thou feedest on at
 this Feast, be Christ himself. Thou
 canst not feed upon a promise,
 until thou first feed upon Christ;
 he doth not only give us title &
 interest

interest in them, but appetite to them. If thou feed on him, thy stomach will be quicker to feed on them. Nay, if thou feed on him, thou feedest on all the promises, and hast an interest in all the good of them, the sweet of all the promises is tasted in Christ, all the promises are folded up in Christ, and thou canst not feed on him, but thou feedest on all, and hast the blessing of every one in particular. The promises of justification, sanctification, subduing of corruptions, increase of grace, upholding in grace, interest in glory, they are all of them folded up in Christ, he is all.

The promise doth not, but Christ doth justify, Christ doth sanctify; you get nothing from the promise separate from Christ, but all the good of the promise comes in by Christ, and therefore here determinate your faith.

And

And so much for the second, upon what object we must terminate our faith. We come to the third.

For what benefit must Faith here be exercised?

Partic. 3.

1. Faith must not here be acted for your *justification*; it is required you should be justified persons, have your sins forgiven before you come hither. He that comes hither under the guilt of sin, goes away with more guilt, & his former guilt is doubled & confirmed on him. So that for this benefit, faith is not to be acted, as we shall shew hereafter.

Secondly, faith must not be here acted for *Regeneration*; It is required a man should be born again, be in the state of grace, sanctified; before he come hither. Here is the *multiplying* of Grace, but no *begetting* of Grace. As in the miracle of *loaves*, there was no new bread created, but a multiplying of the bread they had:

Mat 14. 19

had: So here is no giving of grace where there is none, but a multiplying of grace where it is: where grace is, where it is *increased*, but it is not here begotten, A man may come to the Word, though he be gracelesse, because the Word is an Ordinance set up for the gathering of them, & begetting souls to *Christ*: but none are to com to the Sacrament but such as are begotten anew; the Sacrament is not the *Font*; it is not the place where men are borne, but the table where men are nourished; it is not the *seed* of the new birth, but the *meat* of the new born; we must be *born* before we eat, *bred* before fed, *begotten* before nourished. If we come *gracelesse* hither, we shall go *graceless* away, and worle then we came.

In particular then :

I.

Faith must here be exercised for the further *assurance* of our *justification*. God hath cast down the

The wedding Supper, and

*Fides non
tollit, sed
vincit om-
nem dubi-
tationem.*

Daven.

*Fides potest
habere ali-
quem mo-
dum dubi-
tationis, sal-
va fide.*

the soul by the Ministry of the Word, he hath discovered and revealed the promise, brought the soul over to the promise, upon which it rests, and is justified, and hither we com to be further assured of it. This was one end why the Sacrament was set up. We know the strongest are but weak in faith; there is no such assurance in the world, as to expell all doubts and fears, though to overcome them; but though they may be suspended in their actings for time, and well subdued and conquered, yet they are not altogether expelled: if they were, then were there no need of the Sacrament for this end, to confirm and strengthen faith, and so one of the ends wherefore God set up this Ordinance, were in vain to that man. But I say there is no man so sure, but may be surer; there are degrees of assurance as well as faith, and so may

we

we grow up in assurance as well as faith. And now for the further assurance and justification, God to the Covenant of grace & mercy, wherein he promised the free pardon of sin, hath annexed the Seal of the Covenant, whereby we may be more assured.

Indeed here is no need of this in respect of God, our justification is sure with him, his intention is as good as his promise, his promise as his oath, his oath as his seal. But it was Gods goodness to us, pitying the weakness of our faith; he stooped below himself, and was not onely content to give us his promise, but to confirm it with his Oath, the great seal of heaven, & to all this to afford his Sacraments, to seal up all unto us, that we might have strong assurance & consolation; *Heb. 6. 18.* It was for this to assure us, who have such unbelieving hearts, that God gave

The wedding Supper, and
 gave word upon word, promise
 upon promise, oath to oath, seal
 to seal. Heaping mountain upon
 mountain, & all to confirm our
 staggering hearts. That we might
 be *strong* in him, when *weak* in our
 selves, *faithful* in him, when *fear-*
full in our selves, *stedfast* in him,
 when we *stagger* in our selves.

And how should we exercise
faith here, and goe doubting a-
 way? how shal we go away *trem-*
bling after all this confirmation?
 An *oath* among men is the end
 of all controversie, the conclu-
 ding of all difference & disputes,
 and shall not Gods *oath* prevaile
 thus much with you? Why do
 suffer returne of feares and
 doubts after such a zeal? Wo be

Va nobis, si
nec juranti
Deo credi-
mus, Aug.

to us, if we wil not believe God,
 no not upon his *oath*. Doeſt thou
 desire better security? Thou
 shalt never have it, thou canſt
 not, if thou wouldſt come up to
 God, and take his security, how
 couldſt

couldst thou doubt ?

2. A second benefit, for the compassing of which, faith must be exercised, &c. Is the *increase* of our *graces*, or perfecting of our sanctification. My brethren, we are weak in grace, you know how much infidelity, & how little faith how much enmity, how little love, how much obstinacy, how little pliable conformity, to his will, what a deal of formality, how little power, what hardness of heart how little brokenness of spirit for sin ! &c. And being weak in grace, there is a necessity that these graces should be nourished. As there is necessity of *daily bread*, for the nourishing and upholding of our bodies; so there is necessity of spiritual *food* for the nourishment of grace in our souls. And as there is necessity of our nourishment, so is there necessity, our nourishment should come from Christ, hee is
the

The Wedding Supper, and

the staffe of nourishment. As in naturall life the same way we are begotten the same way we are nourished: so in spirituall life, Christ he is the breeder, and so he is the feeder of grace in us; he is the begetter, and he is the nourisher. From Christ we have our graces, hee is the fountain from whose fulness wee receive grace for grace in our regeneration, and he is the nourishment, of whose fulness wee receive * grace to grace in our sanctification. Hence hee is called the bread of life, not onely because hee begets life in dead men, but because hee nourisheth and maintaineth life in living men. He is *Panis spiritualis*, spirituall bread; In the Word to beget life; And *Panis Sacramentalis*, bread in the Sacrament, or Sacramentall bread, to nourish and to maintain life begotten; and hereafter hee shall bee *Panis Eternalis*,

*Et modo
quo genera-
mur, nutri-
mur.*

* *Gratiam
gratie ac-
cumulatam.*

our daily bread in Heaven, to preserve us in holinesse with happinesse to all eternity. And as there is a necessity of nourishment, and nourishment by Christ, so Christ for this end, that wee might bee nourished: hath set up this Ordinance of the Sacrament, for the nourishment of the saints in grace. For the strengthening of our Faith, to which it hath a proper influence being the Seal of the Covenant, and for the encreasing our sorrow and repentance, unto which it hath the like influence, being the representation of Christ wounded, broken, bleeding, for sin; who looks on Christ bleeding, but his heart must bleed, &c. And so of the rest.

Christ is a full Fountain, and unwilling to be a sealed fountain to you; he is a treasury of grace, and unwilling to bee lock'd up, and therefore hath been

Gratia de-
rivatur à
Christo.

Efficacia
operationis

2. Beneficio
intercessio-
nis.

3. Merito
passionis.

4. Virute
applicatio-
nis.

been so gracious, as to set up an Ordinance, not only to be a *seal*, but an *instrument* or conduit-pipe to convey Grace; to us from him the *Fountain* of all grace; which nourishment he doth convey unto us by vertue of our *union* and *communion* with him, and *application* of him to us in these Ordinances; which though they be al *secret* ways of conveyance of nourishment, and underground, that the world cannot see, yet there is *reall* nourishment brought down to the soul, whereby the soul goes home in a better frame, faith more increased, affections more enlarged, our love inflamed, our desires more quickened; and yet more sanctified,

Quest. But I know you will aske of me, how *faith* is here to be exercised, for the *drawing down* of *life* and nourishment from Christ in this Ordinance?

Anſw.
Our

21.

38

38







